

The Bombay Guardian.

L. XVII.—NEW SERIES.

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WEEKLY REVIEW.

A critical moment for Paris seems to be approaching. The last course of the siege will be when the troops of M. Thiers will be able to find themselves everywhere, and the barricades. The dome of St. Peter's has actually been destroyed. The marriage of a widow of the Kapoola caste to a gentleman of the same caste has created a great sensation among the natives of Western India. The parties were excommunicated by the caste in which of course they were precluded. The hope that those who encouraged and by them and share with them. The way to fight with caste is to show sentences as of no consequence. The telegraphic communication with China by two different routes, one overland, by Northern Europe and Asia, the other by sea.

The *Calcutta Christian Observer* publishes the names of 27 Koolin Brahmins who have 850 wives, an average of 31 each. These wives live at the houses of their parents, many of them at a distance from the residence of their common lord, who has nothing to do with their support, and thinks them sufficiently honoured if he visits them once a year. Lately one of these wives had the audacity to sue her husband for the means of subsistence, and recovered. A few suits like this would tend more than anything else to break up the system.

CALCUTTA has got the start of Bombay in the matter of tramways. The Municipality is to construct them; the gauge will be 3½ feet; length, five miles; cost Rs. 86,040. We want them as much as Calcutta does, say from Upper Colaba to Parell, through the Native town.

WE learn from the *Mitrodaya* that when the remarriage of a widow is contemplated it is usual to make up a sum of money by subscription for the bridegroom. We do not think that in this way the cause of widow-remarriage is likely to be much helped. Those who are unfavourable to the movement will be sure to bring a reproach against the parties as though they had agreed to the marriage for the sake of the money that thus came to them. When men of good standing in society can be found to marry widows without being paid for it, then we shall consider that the reform has been fairly begun.

WE have marked for selection an article on Whitefield, in the *Athenæum*, much more appreciative than we should have expected to see in that rather 'broad' journal.

SOME notice of proceedings in the Court of the Station Magistrate at Rajcote, in which a convert and missionary were concerned, having been taken in the public journals, it may be well to present a complete statement

of the facts of the case, so far as we have been able to ascertain them.

Nuthoo Hari, a Mhodo Brahmin, 18 years of age according to his own statement, some time ago professed to the Rev. R. Gillespie, missionary of the Irish Presbyterian Church at Rajcote, his conviction of the truth of Christianity and his desire to become a follower of Christ. The missionary thought it well that the strength of the young man's convictions should be tested, before any public profession should be made. At length, on the 14th of April last, he acceded to his earnest request, and allowed him to remain at the Mission house, being satisfied that he was sincere and firm in his belief, and of a sufficient age to judge for himself in the matter. The mother and friends of the youth came to see him, and had unrestricted access to him, and were allowed every opportunity of persuading him to return with them. There was no interference with his liberty or theirs. Their efforts to induce him to return proved entirely unsuccessful; Nuthoo told them in express terms that his purpose to embrace Christianity was unalterable. They then sought the assistance of the station Magistrate, Mr. Krishnaji Luximon, bringing against the missionary and against his Native assistant, Mr. Khimchund, a charge of "kidnapping." Why the Magistrate did not refer the complainants to Col. Anderson, the Political Agent, who, as Justice of the Peace, was alone competent to hear such complaints against European British subjects, does not appear. Although there was not a shadow of evidence to show that the young man was detained by the missionary, the Magistrate issued a summons against Mr. Gillespie and Mr. Khimchund. This summons, which was delivered at ½ to 1 P.M. on the 15th, required them to appear before the magistrate at one o'clock, with Nuthoo Hari. Mr. Gillespie communicated with the Political Agent, and in the mean time returned one of the two copies of the summons handed him, with an endorsement to the effect that he was not amenable to the jurisdiction of Mr. Krishnaji's court. He had no intention of showing any disrespect towards duly constituted authority, and afterwards apologized to the Magistrate for whatever was erroneous in this informality. At about ¼ past 1 he received a note from the Political Agent advising him to obey the Magistrate's summons, and was proceeding to leave the house for this purpose when a Kotwal and two policemen armed with a warrant for his arrest, presented themselves.

Mr. Gillespie, on appearing before the Magistrate again pleaded his exemption from trial in that court and protested against it. The Magistrate was compelled to admit the force of the objection; instead, however, of allowing the case to be transferred to the proper tribunal, he suffered it to proceed, the Native assistant, Mr. Khimjee, being substituted for the missionary; although the

latter was avowedly the sole responsible person in the affair. Instead, however, of going into the charge of kidnapping and calling for evidence of this, the Magistrate took up only the question of the age of Nuthoo.

The object of the relatives was to show that he was not so old as he declared himself to be, and testimony, if not evidence, was brought forward to show this. What is remarkable is that they never thought of bringing forward his horoscope, which would have settled the matter. Every facility was afforded the prosecutors to obtain testimony, by suspending proceedings, but when the defendant asked for a similar delay, that he might obtain evidence of the real age of Nuthoo, it was not granted. The prosecutors brought the heathen teacher of the Mission School with the school register for 1869, and pointed out that in one place the age of Nuthoo was there given as 13. Mr. Gillespie, not a little astonished, asked to see the book. The Magistrate allowed him only a single glance, but that glance was enough to convince him that the entry had been falsified, and he pointed out the forgery to the Magistrate; the latter, however, after a question or two addressed to the teacher, expressed himself satisfied and accepted the entry as proof of the falsity of Nuthoo's testimony. Some witnesses testified that Nuthoo was born in the year that the late Rajah of Gondul was married, and a record in the possession of the Agency was brought to prove that the Rajah was married 13 years ago. When Nuthoo was questioned, he declared that he was 18 years of age; but the moment he did so the Magistrate, the Political Agent's Sherishtedar, and the Vakeel for the prosecution, at once cautioned him as to the consequences of giving false evidence, and did it in a tone calculated to intimidate him. It is needless to say that no such cautions were addressed to those who gave testimony on the side of the prosecutors.

The result of the trial was that Nuthoo Hari was delivered over to the prosecutors, who handled him very roughly in removing him from the Court. A fine of Rs. 10 was imposed upon Mr. Gillespie for contempt of Court in having endorsed the summons in the way mentioned above, notwithstanding his explanation and apology.

But the charge was of 'kidnapping,' in support of which there was not, of course, an iota of evidence, and the Magistrate, in closing the case, gave the defendants to understand that this charge was still hanging over both!

We fear the account of this trial will not tend to inspire Europeans in the Mofussil with confidence in Native Magistrates, or reconcile them to the prospect of appearing before such.

Missionaries differ with regard to the way in which such persons as the young man mentioned above should be treated; whether

it is right to allow him to reside with the missionary or not. It is easy to say that if the young man's faith was genuine, it is no matter what ordeal he might be subjected to at home; but faith may be immature though genuine, and our Lord points out in very solemn language the guilt of those who put formidable stumbling-blocks in the way of the little ones that believe upon him. However, we do not now discuss this question. The young man had unrestrained liberty in the house of Mr. Gillespie, and a summons addressed to him, on a charge of violation of parental authority would have been doubtless responded to at once. The conduct of the Magistrate in this case seems certainly to call for notice from those to whom he is responsible.

THE Rev. Wm. B. Keer, having completed his five years' term as Harbour Chaplain in Bombay in connection with the S. P. G., has accepted a call to a similar post at Singapore, and has just left us for that place. Though a man of literary tastes and possessing a facile pen, Mr. Keer has proved himself to be in many respects unusually fitted to labour in the Gospel among seamen. His relations with the local Committee of the S. P. G. have not of late been very harmonious. Perhaps it ought not to be thought a strange thing if a gentleman coming out to this country with a definite understanding as to the salary he should receive, should feel aggrieved on finding himself suddenly reduced to a salary 40 per cent. less, without any complaint on the score of bad work. Perhaps if Mr. Keer had thrown up the salary so reduced altogether, and gone quietly forward in his work, he would have found himself no loser. Mr. Keer however thought it his duty to resist the injustice to the utmost, and it certainly seems desirable on many accounts that a local Missionary Committee should not be allowed to forget its true functions and treat its Missionaries as puppets to be moved and managed according to the ruling whim of the moment. There is something very anomalous about the position of a local Missionary Committee under the presidency of the Bishop, especially when the latter has an overweening confidence in his own judgment and believes the obligation to be guided by him as sufficient for the Missionary's conscience. In Roman Catholic societies, all virtues are summed up in the one duty of obedience to the superior, and if all connected in any way with the Society above referred to, will assent to this axiom, we have no doubt that their Missionary operations will proceed very harmoniously; but it is difficult for Englishmen, and indeed for any who are accustomed to an open Bible, to subscribe to such an axiom. We regret very much that there should have been a protracted and unseemly altercation between Mr. Keer on the one hand and the Committee and the Bishop on the other, but we cannot see that the fault attaches altogether or even mainly to Mr. Keer. We should have liked a little more reticence on his part in the ventilation of his grievances, and we think that, as a general rule, the best thing that one can do with his grievances is to bury them. Still it seems to us most desirable that it should be understood by those who propose to come to India as Missionaries of the S. P. G. what the nature of the rule is to which they are expected to submit, in Bombay, and we may hope that good may in some way come out of this unpleasant quarrel. Our best wishes

go with Mr. Keer, and we trust he may have a peaceful and successful ministry among the quiet waters of Singapore.

THE *Star of India* has, to use one of the slang expressions of the day, been taking a gentle rise out of its readers. In a recent issue it says:

"We do not wish to alarm our readers, but this weather is not favourable to taking cheerful views, and it is as well to be prepared for the worst. Late disturbances in the sun have given rise to a cone of intensely brilliant magnetic light which has been shooting out from that body in the direction of the earth, and has already advanced half the distance which separates us from the orb of day. The astronomers calculate that if this magnetic light continues to advance as it has been doing, it will reach us about the beginning of next year; and, if it does so, it is impossible to say what tremendous effect it may not have upon this little planet. For all that is known to the contrary it may burn us all up, and destroy the earth's atmosphere and change the oceans into flaming gases, or it may depolarise the earth, and reverse its axis or change the poles to points on the equator."

We would not refer to this subject if we had not learned that a number of persons have taken this seriously, and supposed there was some foundation for the statement made. We saw the statement some six months ago, and briefly noticed it for the purpose of showing that it was a mere *canard*. Our contemporary would be embarrassed to tell us, we think, who the astronomers are that have discovered this cone of magnetic light 50 millions of miles long and growing rapidly. As the earth moves in its orbit more than 1½ millions of miles a day, it is obvious that a body moving towards the earth must take but a few minutes in a journey from the sun to us, in order to hit us. Or, on the supposition that the calculation relates to a point of our orbit where we shall be at a given day next year, the calculation will be of no value unless it names the very day and even the hour. Another thing to be shown is how anything of the nature of light can move so slowly as this cone of light is represented as doing.

Of course, we have no thought of denying that what appears to have happened to other worlds may happen to this; and we have not the slightest doubt that the prophecy of 2 Peter iii. shall be strictly fulfilled in the sense there intended. But a more important fact even than this, to our readers and to the readers of the *Star of India*, is that we know not what the morrow may bring forth, and that by simply treading on a piece of mango peel a strong man may fall and break his neck and find himself in the presence of the Judge of all.

We have received the first number of the *Witness*, published at Lucknow. We subjoin a few extracts:

"It is a very great mistake to suppose that Mission work in India ought to be, or indeed can be carried on in a sphere entirely separate from the English-speaking people of the country. We might as well try to make the Ganges and Jumna keep their waters from mingling while following in the same channel, as to keep up a permanent distinction between 'Native' and 'English work.' Two hearts filled with the love of a common Saviour will flow together as naturally as two drops of water unite, and it is an ominous sign indeed, when a community of English-speaking Christians can be found in India, who stand in no direct relation to the great work of evangelizing the multitudes around them. God never excuses any man or woman from duty, and in all His great vineyard He does not tolerate a single idler."

"Tuesday the 9th instant was a gala day in Lucknow. The Hindoos by tens of thousands flocked to the Aliganj suburb to make their annual

offerings to the local deity. The roads leading to the temple were crowded with devotees laboriously measuring their length upon the ground. The spectator could not but be impressed with the earnestness of these devotees, and indeed of all who pressed in to make their offerings at the shrine. When we saw naked, begrimed men, who had measured every foot of the way with their bodies on the ground, so highly prizing the privilege of offering pice and sweetmeats to the idol, we were compelled to acknowledge that perhaps the height of worship was not very far beneath the intelligence of those engaged in it. But when Babus drove up to the temple, and speaking Babus drove up to the temple, forced their way through the crowd, and might offer a few batásas and flowers for the sittings of the pundit, the ridiculous incongruity humiliating to humanity. The uneducated laborer or artisan, to whom a book is a mystery, every written letter a sacred thing, best triumph his prize of flowers and sweetmeats have passed in offering before the idol; and them on his fields that they may be more pious or gives them a sacred place in his heart; that through them, blessings may reach and its inmates. But where will our flowers that he took back from the pundit? Will he make them into an adorn the bust of Milton or Shakspeare at his table? Perhaps he will scatter the leaves of his favourite Bacon that he may understand and examine the doctrine of the philosopher! Perhaps, as he enjoys his grace, he sits down to write earnestly, and appeals for the elevation of his country is lost in perplexity at the indifference of people to their own degradation and all attempts to elevate them."

Some perhaps will be unwilling to follow along with our contemporary in the foregoing observation:

"The devotion to this and ten thousand other shrines in India tends to keep alive a false idea of dependence upon a Supreme Being and obedience to His law; and those who would rather worship at these shrines and stop these offerings and offerings, nothing instead but the cold philosophy of the unwitting minister of calamity to their race. It is far better for the multitudes to bring their offerings to Mahábeer than to live carelessly without regard to the will or pleasure of any Supreme power. It is infinitely better to crawl through the dust like a reptile to Aliguine in performance of a solemn promise, than to live in this world, practically owning no god but self, no law but desire."

There are too many among us, even those who have come from lands called Christian, who are living without prayer, without the recognition of God, and practically owning no God but self. If the question were whose sin is the greatest, theirs or the poor idolater's, the answer would doubtless be 'theirs' to whom much is given of them shall much be required. If the question were, who is nearest the kingdom of God, which of the two classes is likeliest to turn to the Saviour, we should reply that there was more hope of those that have not learned idolatry. We find among those who have been brought up in Christian lands, certain deep convictions of which they are themselves scarcely conscious, but which, in the day of God's merciful visitation, dispose them to recognize their sin and their need of a divine and holy Saviour. This was remarkably shown in the great Revival of 1857-60. But our contemporary would seem to have reference to Natives who have thrown off their essential creed, and who put away religion as an unnecessary thing, as a thing even to be despised and rejected. It is possible that with regard to too many of these, the word of our Lord may be fulfilled and 'the publicans and harlots enter the kingdom of heaven before them.'

A PAMPHLET on the "Identification of the English Nation with the lost House of Israel" has been sent us, and our opinion asked regarding it. It is many years since we

first saw this speculation advanced, and about a year or so ago we noticed the very pamphlet now sent to us. Our opinion was to effect that the author entirely failed to identify the identification of the English with the tribes. He says that Israel and the Gentiles are broadly distinguished in Scripture, as distinct as France from Russia, as fire and water; we showed that the two terms were convertible. Many different nations, known to history, combined to originate the present inhabitants of Great Britain; the pamphlet says that these all came from one common stock, and from a common centre; but from the same stock the same centre came many other nations. How the traces of their Judaism, their appearance, traditions, &c. &c., have completely disappeared, it would be difficult to show. Many of the characteristics of the English nation in which he finds resemblance to things said about Israel, are due to the fact that the English have been moulded by its teaching. We know those who believe that there are greater blessings or privileges promised in Scripture to any class, than belong to the Jew in Christ. In Christ is no distinction of Jew and Gentile; old things have passed away and all become new; in Him we promise yea and amen; eye hath not seen, nor heart conceived the things which God hath prepared for them who love Him. It is a very roundabout and uncertain way to establish a claim to the favour of God, to try and show that the Jews are lineal descendants of the ten tribes, when the most complete of the Jews is secured at once by faith in Jesus Christ. The Gospel does not prepare those who receive it to rejoice in a condition like that of the Jews, separated from and despised by heathen nations, and enjoying no influence due to the darkness and the ignorance of the rest of the world; but rather to the breaking down of national partitions and in the fullest communion of all the blessings that God has prepared for us.

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THURSDAY, MAY 20, 1871.

PAUL IN THESSALONICA. I.

A small portion of a single page in the Acts of the Apostles, contains the account of Paul's visit to Thessalonica. The two letters written to the Christians at Thessalonica, are the earliest of Paul's writings in the inspired canon. These letters, taken in conjunction with the account in the Acts will give us a good deal more information about Paul in Thessalonica than we should have perhaps thought available.

So far as we can ascertain it was in the year 53 that Paul came to Thessalonica, a maritime place of considerable importance. Paul had just crossed over from Asia to Europe, and this was the second city in which he made any stay. In Philippi the Lord had borne testimony to his ministry and a church had been gathered and instructed; then persecution broke out and Paul left. Passing through Amphipolis and Appollonia, he hastened on to Thessalonica where there was a synagogue of the Jews. Though a commissioned preacher of the Gentiles, Paul felt

it his duty to preach the gospel first to the Jews, in every city where these were to be found. It is remarkable that in Salonica, the modern town, there is at this day a very large proportion of Jews; a friend of the writer was for many years a missionary to the Jews of Salonica, and he reported (if we remember rightly) 40,000 as residing there and in the neighbourhood. And how strange a fact it is that the Jews, before the destruction of Jerusalem and the breaking up of their nationality, should have been found so widely scattered abroad throughout the Roman world. Vast numbers of them never returned from the captivity of Babylon; their descendants continued to reside in the various countries to which they had been deported, contenting themselves with an annual visit to Jerusalem by one or more members of each family. And since the Roman yoke had been laid on Palestine, a spirit of emigration had seized many of the inhabitants; it seemed to them that as they had to pay tribute to an idolatrous Government they might as well pay it in a foreign country, where they could carry on their trade advantageously, as in Judea. Wherever the apostles went they appear to have found Jews; throughout Asia Minor, Macedonia, Achaia, Italy, in almost all places of note, were synagogues. Perhaps there were one or two millions thus scattered abroad; more even, for in Egypt there were immense numbers. Important ends were intended to be answered by this in the providence of God. Some of these are brought to light in our narrative.

Paul was accompanied by Silas, on his arrival at Thessalonica. Three sabbath days he attended the synagogue and availed himself of the opportunity given, and spoke to them of Jesus the Messiah. Some of the Jews believed, and of the devout Greeks a large number; these devout Greeks were proselytes, and this brings to our notice another very important fact connected with the providential scattering of the Jews.

A proselytizing spirit at that time characterized the Jews. The Jews have not always been characterized by this spirit. On the contrary they have generally recognized as a divine arrangement, the enjoyment of special religious prerogatives by themselves, the abandonment of the nations to judicial blindness. A proselytizing spirit is very little known among them at the present day. They have no mission to the Gentiles. It was formerly indeed the custom of the Jews on the Malabar Coast, who had heathen slaves, to seek the conversion of these slaves to Judaism, and the distinction of black and white Jews has thus arisen. But this is something very different from the spirit which led the Jews of Thessalonica and elsewhere in the Roman empire to seek the conversion of the Greek and Roman idolaters with whom they had commercial intercourse. It seems to have had a very peculiar and exceptional development at the beginning of the Christian era. The Jews had the Bible in a Greek version, and this tended powerfully to facilitate their efforts for the conversion of Greeks. We may imagine the deep interest with which the educated Greeks and Romans would read a volume so marvellously diverse from anything to be found in their own literatures, and carrying so remarkably its own testimony with it. We find that it was no uncommon thing for a considerable body of proselytes to be associated with the Jews in the worship of God, in their synagogues. Thus, in the wonder-working providence of

God, the apostles not only found Jewish audiences capable of understanding and verifying their proofs from prophecy, but they found a bridge to conduct them to the Gentiles in these devout Greeks, acquainted with the Scriptures and fitted intellectually to receive the truth concerning Jesus Messiah.*

Some centuries had now passed since Greek culture had reached its highest development, though during these centuries the culture previously confined to a few had been percolating through the mass of the community. Ten centuries had gone by since Homer sang; yet only now for the first time, was witnessed the spectacle of Greeks, men and women, assembling in the name of the one living and true God, to worship him in spirit and in truth, and hear his word. The world by wisdom knew not God, says Paul; the opportunity was given them to see what by wisdom they could attain to in the knowledge of religion; what nations ever enjoyed such advantages for the evolution of a true system of natural religion, as the Greeks and Romans? yet we find that century after century they went floundering on in their idolatries and vain philosophies, becoming more enslaved to religious error, while they became more enlightened with regard to things of this world; and only when, at last, the inspired Scriptures were brought to them by pious Jews, did they turn from dumb idols to serve the living God. We commend this portentous fact to the consideration of those in this country who are disposed to exalt intuition above revelation.

In the final judgment will not these proselytes of Ancient Greece rise up to condemn the Brahmins of modern India, seeing that the former received the Old Testament from the Jews and became followers of the true God, while the latter for the most part refuse to receive the complete volume of Inspiration and the Saviour therein revealed?

* The sectarian spirit then somewhat rife among the Jews, may have intensified the zeal for proselytism.

WHAT IS TRUTH?

An ass or an ox fallen into a pit. (LUKE xiv. 5.) Only a little before this our Lord had used this very argument, in a synagogue. It is rather humiliating to find that our most forcible arguments make so little impression and need to be repeated. This was a humiliation that Jesus experienced abundantly.

Those that were bidden. (7.) One is a little surprised to find 'a chief Pharisee' giving an entertainment on the Sabbath. Our Lord accepted the invitation, but went in his own character, as a teacher of righteousness. The guests heard such a sermon as they never had heard before.

When thou art bidden go and sit in the lowest room. (10.) The law of precedence was held in as great regard in those days as it is in these. The matter is carefully studied and arranged in great houses: who goes before whom, is thoroughly understood; here the Bishop, there the Commander-in-Chief, here the chaplain, there the officer, &c. &c. The servant of the Lord Jesus, not being the servant of fashion, finds it his privilege to take the lowest place, and to let whosoever will have the precedence. What can be more unbecoming in the disciple of Christ, than to be contending with others for precedence in social and worldly matters; to be quick to discern and resent the disposition on the part of others to put themselves before him, or to put others before him. This sort of pride is expressly condemned by Christ, and so long as we have it we cannot say that we have the spirit of Christ. But if a man have not the spirit of Christ, he is none of his. Surely it is a perilous thing for the Christian to be much mixed up with the world. With regard to worldly entertainments it is plain that if the Christian goes he must conduct himself there not according to the rules of worldly society, but according to the rules of the Gospel; thus

conducting himself the likelihood is that he will not often be invited. Any fellowship with the world that requires us to part company with the truth, with our deepest convictions, even if only for a season, has no countenance from Christ. He went wherever bidden, but the truth went with him.

He that humbleth himself shall be exalted. (11.) Not he that acts the part of a humble man, but he that has genuine humility, and heartily acquiesces in the honours given to others in preference to him. There is nothing that so tends to set the heart right in this matter, as to understand the greatness of God's love to us in Christ. His love is not a preferential love, but is offered in its plenitude to the vilest sinners, and may be appropriated by any. The wants of the soul may well be satisfied in this transcendent love, so that not the slightest irritation shall be felt on account of men's failures. They who are so keenly sensitive to any deficiency of demonstration on the part of others, show that they are making but little account of the mighty love of Christ offered them in the Gospel.

When thou makest a dinner or a supper, call not thy friends. (12.) Here we have a definite piece of instruction with regard to matters of domestic economy, and this instruction is given by one in whom was all the fulness of the Godhead bodily. People often express a wish that they had more explicit instructions in the word of God, to guide them in the minutest matters of life. Well, here we have something as explicit as possible. No words could be plainer than these. You are a servant of Christ, and are determined to be guided in all things by his instructions. With regard to the giving of dinners and other meals, the rule of society is that you should invite your friends, those who are moving in the same sphere that you yourself are, who will be likely to invite you again some day. The rule of Christ is that you should invite the poor and needy, the despised and wretched; people that cannot invite you in return; the Lord will consider the kindness done to them, as shown to himself, and will himself see to the recompense. Do Christians observe this rule? Too many neglect it altogether; are as completely uninfluenced by it as though the words were only in one of the apocryphal Gospels. It looks very much as though each Christian made an Apocrypha for himself, into which he put strange precepts like this, and unpalatable doctrines. Others there are who think it not right to spend much money on entertainments to the rich, and who give the money to the poor; it may still be a question whether the word of Christ does not indicate that there should be some intercourse between Christians and those whom they relieve. Happily there are some who follow this instruction literally, and give entertainments to the neediest.

Thou shalt be recompensed at the resurrection of the just. (14.) By hearing the King say, Inasmuch as ye have done it unto one of the least of these ye have done it unto me. The revelation of the glory of him whose precepts we have here obeyed will be an abundant reward for all the reproach here incurred by following his instructions. Christ, for some reason, refers to the resurrection of the just, and not, as we naturally would, to the moment after death. The perfection of the believer's happiness is inseparably connected with that of all the redeemed; he, without them shall not be perfect.

I cannot come. (20.) One of the guests remarked that it would be blessed to eat bread in the kingdom of God; referring to what Jesus had said. But Jesus called his attention to the fact that the kingdom of God was among them, and the invitations to eat bread in it were abroad in the community and almost every body declined coming. Blessed is he that shall not despise the invitation to eat bread in the kingdom of God. That bread was such as they had no appetite for. They plumed themselves on their own righteousness.

Bring in the poor, the maimed, the halt and the blind. (21.) Those that have an appetite, a sense of need, are conscious of their unrighteousness and their need of a divine Mediator to bring them to God. He designates them by the identical words used in his counsel to the host, v. 13. The procedure I have recommended is that which God himself has adopted. The blessings of the Gospel are for those who know their moral wretchedness, who know that man is fallen and undone, a mere mutilated remnant of his true self, blind, deaf, lame, speechless, impotent, poverty-stricken. Alas for those who glory in man, and magnify his excellencies, and give their enthusiasm to humanity and delight in hero-worship. There is no attraction for such in the banquet that God has spread. In one

way or another they all say, Have me excused. They do not beat the Lord's servants in these days, or vilify the Master, but they courteously say, Have me excused; pardon me just now, I have a pressing engagement; the Gospel is a fine thing, we have a great respect for it, and rejoice that it looks after the poor, but—have me excused.

If any man come to me and hate not his father and mother. (26.) There is a manifest reference to Deut. xiii. 6, where Moses teaches the Israelites that whosoever, be it even a brother, son, daughter, wife, friend, proposes the worship of false gods, shall be put to death; 'thine hand shall be first upon him to put him to death.' Now the New Testament is just as absolute in its demand of sole trust in Christ for salvation, as the Old Testament in its demand of sole homage to Jehovah. Christ's meaning is this: I am the life, whosoever cometh to me, must be prepared to make his way even through the most formidable difficulties; a parent, a wife may come in between to cause him not to advance, may make it impossible for him to advance, except by seeming to be their enemy; they will say to him, If you go to Christ it will show that you hate us and wish to kill us, for your apostasy will be the death of us; take rather every thing we have in the world to give; if you go forward it must be over our trampled bodies and affections. Such is indeed the language often addressed to one who wishes to go to Christ for everlasting life, and too often these appeals and remonstrances are successful. All human obligations must give way to the one paramount obligation resting upon every human being to make his peace with God; and this only, God assures us, can be done through Christ, the prince of peace; peace with God once effected, a man is then in a position rightly to care for, love and aid his relatives and friends. God is of so little account in this world, that men are astonished at the demand of Christ; as though God should be satisfied with crumbs of deference that fall from their table. They pay a tribute of one pie and then wonder that God should call them rebels.

Yea and his own life. (26.) This explains the word 'hate.' A man must be ready to sacrifice his own life if it stands in the way of his coming to Christ; if there is a decree of the emperor prohibiting men on pain of death, from joining Christ and his people. He is not called to hate it in any other sense, but rather to preserve it, if he can consistently with loyalty to Christ. And so with relatives and friends.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—As an experienced Missionary calls for the ventilation of a subject which must be of great importance to all Missionaries, who are chiefly engaged in educational work, I venture, with some diffidence, to ask room for a few words.

It is not very likely, when the Principal of the Money School says that he regards "our connection with Government as an unmixed evil," he is speaking for any school except his own.

What he says—severely as I think—is at least entitled to most serious consideration; but he has most likely special circumstances affecting his own case to justify his very strong condemnation.

Missionary education, whether apart from Government, or aided by it, is undoubtedly far from satisfactory. But then education in India is pretty generally regarded by the natives as a marketable ware; and to do any business in the market we must either present a saleable article, or polish up our material so as to touch the fancy of the purchaser: failing in these points we must try to undersell other dealers, otherwise retire from business. This is perhaps, rather a ludicrous illustration of so serious a subject; still it pretty nearly represents our condition.

Separated from Government aid we must either keep abreast with other schools or we shall soon have to close ours. This being the case, it seems plain to me that the secular condition of our schools must be pretty nearly what it is now even if we refuse the Government Grants-in-aid. What then are we to do? Shall we accept the Government Grant, refuse it, or close the schools? The first is our present position; the second would necessitate in many cases the carrying out of the third, and this surely is a conclusion from which the majority of Christian men, who know the wants of India, would shrink. Should we be justified in leaving the work of education to unbelievers? Surely not, for then Indian education would soon

become a cesspool of Pantheism, Atheism, or Brahmoism, each of which means a flood of intellectual pride in its most baneful form.

If any one can show us a way out of our present difficulty he will be hailed as one of the great friends to Missions in India. I have heard this propounded; but as they came from men who knew nothing of the native mind and almost nothing of that of practical mission work, I have treated them for what they were worth.

In the meantime it would be an awful responsibility to close up the limited channel of usefulness which our schools, under present circumstances, afford; and to abandon the work because we cannot carry it on according to our wishes. Let us then, in the midst of our difficulty fight manfully and faithfully, seeking wisdom from Him who is the Wisdom.

Yours truly
GEO. S.

Kurrachee, May 10th, 1871.

To the Editor of the Bombay Guardian.

DEAR SIR,—With reference to the remarks in your issue of the 22nd ultimo, that "as there is a Union for those who sympathise with Ritualism, why should there not be a church union for the liberal members of the Church of England?" should not these meet together for a fellowship?" I fully expected that a meeting of this kind would have been made by some of our set their faces against, and make a strong stand against, Ritualism in the Cathedral. A few would have met of a Sabbath in the plain service of the Church of England, as served before Ritualism came into vogue, and attended to. Let but a few make a beginning, and ask a missionary of the Church of England, who has not Ritualistic notions, to officiate, sure we shall succeed, in spite of a hundred objections. Where are now the few I refer to? Have they come out of your hidden places and into the world that you are the men, for I know many of those who attend the Catholic Trinity Chapel, yet speak against Ritualism, and have not the boldness to speak out and be counted as heretics? I earnestly trust that two or three to make a beginning ere, and hence, the Episcopal Church in this city will be formed into a Romish one.

It is true that we have the Church of England Chapel at Girgaum where the services are held, but we need another place also. I wonder if there would be any objection to the room of the Money School being used for service on a Sunday? If not, perhaps the Rev. Mr. Carss might be prevailed upon to officiate.

Yours truly
EPISCOPUS

Bombay, 15th May 1871.

Epitome of News.

SATURDAY, MAY 13, 1871.

—The American Palestine Exploration Society, which is working in perfect harmony with the British organisation, proposes to take that portion of the land of Palestine which lies east of the Jordan as their specific field for exploration. This includes ancient Moab, Edom, Ammon and Bashan, which contain more and completer ruins than any other part of Palestine, and offer a promising field for the advancement of Biblical knowledge.

—*Overland Mail*, May 21: The current year's receipts, without change in taxation, are estimated at 69,595,000*l.*, leaving a deficiency of 2,713,000*l.* To meet this deficiency, Mr. Lowe proposes to increase the income tax to 2½ per cent.—from 4*d.* to 5*d.* rather more than 5½*d.* in the pound. Lucifer matches, per box of 100, are to bear a halfpenny stamp; wax lights, each box of 100, a penny stamp; and fuzes, every box of 100, a penny stamp. A revised scale of legacy and succession duty, by which lineal descendants pay 2 per cent., and brothers 3½, is proposed. The match tax has been approved by 201 votes to 44. A similar duty on the importation of matches is imposed. The additional income tax is estimated to yield 1,950,000*l.*; the match tax, 550,000*l.*; probate revision, 300,000*l.* (this year); giving a total of 2,800,000*l.*, covering the estimated deficiency, and leaving a margin of 87,000*l.*

Seven battalions of National Guards have been disbanded in Paris for hostility to the Commune. Rumours of negotiations of peace have reached

us, but are unconfirmed. A basis of peace is put forward by the Commune—the maintenance of the Republic; Communal rights for Paris and all other French towns; a re-election of the Commune and Assembly; and an amnesty to apply to all parties. A very small number of votes were recorded in the Commune elections on Sunday.

Food supplies are very short in Paris.

"Ku Klux" organisation in the Southern States of America, and Ribandism in Ireland, have points of resemblance. In the out-landish South Carolina the knife is more freely used than the pistol, and burning negro chapels resorted to than burning homesteads; but the domination of the "Ku Klux" party, which is getting honest people in the States, can be worse than one producing the terror of a resident magistrate of Westmeath. Talbot informed the House of Commons that he was satisfied that if a thousand were quartered upon the people of Mulberry a year they would not give evidence; but if they did so, so certainly would they be punished, either by being shot, or beaten, or their houses burnt.

Violence from small-pox in the Metropolis in the week ending April 15.

It is said, is about to be barricaded in a methodical manner. The old barricades taken down because they are built of stones, which may prove to be destructive weapons if attacked by cannon. The new ones are to be earthworks. They will be very important thoroughfare.—The

Comte de Cœur was visited on Saturday by the ladies superior made their

as servants; the cash-box, not in low suit, was pillaged.—It is stated

inhabitants of Neuilly having been

escape in time remain incarcerated in

which they have now occupied for

the battle raging above their heads.

calculates that more than 500,000

left Paris since the end of the siege.—

accounts say it is becoming extremely

leave Paris; even women are refused

to quit the city. Milk has ceased to

city, and the prices of all provisions have

rise in a serious manner. Since the

of the armistice 500,000 persons in all

Paris.—M. Thiers asserts in a circular to

that the Paris insurgents are ransack-

principal houses in the city, and selling

for the benefit of the Commune. He

the Government continues its temporising

order to acquire greater strength, and

for reflection to the insurgents. He

denies that he has any desire to over-

throw the Republic.

M. Egli, pastor at the Penitentiary of Lucerne,

has challenged the Infallibility dogma. Instead

of reading out the passage regarding it contained

in an Episcopal letter forwarded to him, he spoke to

his congregation of its futility. At the same time

he informed his bishop of this step.

Mr. C. Reed has asked the House to resolve that

the exemption from Sunday labour enjoyed by

the letter-carriers of London, Edinburgh, Glasgow,

Belfast, and 114 other post towns, ought to be

extended to all letter-carriers and rural messengers

throughout the United Kingdom.

An official inquiry has been ordered.

—The trial of the Wahabees will take place at

Patna in about a fortnight.

—Noticing the death of the Rev. Benjamin

Bailey, rector of Sheinton, Salop, at the age of

80, the *Western Star*, Cochin, mentions that "this

venerable missionary, during 40 years of untiring

service in the cause of the Church Mission in

Travancore, endeared himself to all classes, both of

the European and native community."

—*Pioneer*: "The Chief Commissioner (Central

Provinces) has now obtained the sanction of the

Government of India to the entire exemption of

incomes of less than Rs. 100 per annum from the

Pandhri tax, and in future only non-agricultural

persons whose incomes exceed that sum will be

liable to direct taxation. The relief afforded by

this one act is immense, as the tax-gatherer has

by it been called away from the doors of 150,000

of the poor."

—*Times of India*: "The *Surya Prakash*, a ver-

nacular journal published at Surat, tells a wonder-

ful story in its last issue about a horrible demon,

which is just now spreading terror and confusion

all over the city of Broach. We have not yet seen

a description of this unearthly visitant, but the

Surat editor informs his readers that it is very

fond of milk, and has a pair of shining black eyes

in the place where its heart ought to be. The demon is said to have already perpetrated some very strange freaks: and it was only the other day that he entered the house of a Purdasee sepy, thrashed the sepy's wife, threw all his household gods into disorder, and then disappeared through the roof. Stones and tiles descend every night from the clouds in a mysterious manner, falling upon the pates of the passers-by, and altogether the simple natives are in a state of 'funk.' The *Surya Prakash* evidently believes this story, forwarded doubtless by some waggish correspondent, to be a true one."

MONDAY, MAY 15.

—*Sydney*, April 20: "A proposal was made in Sydney to annex Fiji to New South Wales. H. M.'s Steamer *Cerberus* arrived in Hobson's Bay on the 9th April. The telegraph line from South Australia to Port Darwin is progressing satisfactorily.

—General Peter Innes died on Wednesday night last, at Simla, from the effects of a fall from a cliff.

—*Times of India*: "A telegram received in Bombay, on Saturday, by Messrs. W. Nicol & Co., conveyed the intelligence of the total wreck in the Red Sea of the steamship *Breadalbane*, on her voyage with passengers and cargo from London to Bombay. The *Breadalbane* was commanded by Captain Maxwell, and her registered tonnage was about 1,300 tons. She was lost about forty miles from Jeddah. The telegram adds that in all probability the greater part of the cargo will be saved."

—A European carpenter of the ship *Hydrabad*, under the influence of liquor, threw himself into the sea at the Apollo Bunder. He was taken out, but died soon after.

—The *Sindian* reports the loss of 75 pilgrims in a Native boat that sunk, off Khetty.

—*Standard*; Stuttgart: "The Minister of Public Worship makes known that in accordance with a Royal decision of the 18th inst., the Wurttemberg Government does not accord any legal status in state or civic affairs to the resolutions of the Oecumenical Council, promulgated by the constitutions of the 24th of April and the 18th of July, especially in so far as they relate to Papal Infallibility."

—Frankfort, April 20: Several men broke into Messrs. Rothschild's bank yesterday with nitro-glycerine bombs, and attempted to extort money from the cashier by threats. One of the bombs exploded, wounding a clerk. On the arrival of some of the employees all the robbers escaped except one, who is said to be a Frenchman.

—The 15 miles of railway from Ahmedabad to Wudwan have been completed.

—*Bombay Gazette*: "We learn that an allowance of Rs. 500 per mensem has been authorized for each of the four Bishops of the Roman Catholic Church in India, viz., for one in each of the presidencies of Madras and Bombay and for one in each division of the Bengal Presidency, in consideration of the labour imposed on them in furnishing Ecclesiastical Returns for transmission to England. Wherever two or more regiments are quartered together, two priests are also to be allowed on salaries of Rs. 200 and Rs. 150 per mensem respectively, and wherever more than one European regiment, but less than two is stationed, one priest is to be allowed on a salary of Rs. 200 per mensem."

—We learn from a native contemporary that Mr. Madhowdas Ragoonathdas, who recently married a widow of the Kapole Bania caste, has given notice to Mr. Gopaladas Madhowdas and several other shets of the Kapole caste, to the effect that if they excommunicate him and his wife, he will bring an action against them."

TUESDAY, MAY 16.

—We are having monsoon weather a month before the usual time. We had heavy rain and a violent storm on Sunday night, and squalls and showers occur from time to time. The steamer *Sir J. R. Carnac* for Cutch Mandvie, with 200 passengers, was obliged to put back to Bombay.

—The *Neera*, it is said, has made the quickest passage from Liverpool, via the Canal, in 24½ days.

—*Saturday Review*: "The habit of taking irregular 'nips,' 'pegs,' 'pick-me-ups,' or 'eye-openers,' as the Yankees call them, is established among us, and seems to be rapidly gaining ground. The forenoon glass of sherry is in especial request, and men who shrink from going to one of the public bars have no scruple about fitting up a neat mahogany cellar in their own office, where they can help themselves to a glass whenever they

want it. Under these circumstances the drinking at a bar or in any public manner is clearly the less of two evils, for the same reason that the open blaze of the grate is less dangerous than a smouldering beam under the carpet. Once a man would have been a disgrace had he been seen drinking in a public-house during business hours, but apparently no discredit now attaches to visiting the luncheon-bar for frequent drams, provided the liquor be sherry, and that it is consumed at a gulp standing, not sipped sitting and with a brief interval between each glass. Still, slight as the restraint of opinion may be, it does operate to some extent as a check on drinking in public. Secret drinking is free and uncontrolled. The bottle in the private room is the most alarming phase of mercantile alcoholism; for the tippler helps himself as often as he likes, the temptation is ever present, and wine is apt to be supplanted by gin or brandy. It is beyond question that the potations of City men are terribly on the increase. 'Oh, everybody does it,' is the excuse; and 'Can't get on without,' after a time, is the confession. The old rule of self-denial and abstinence during the sacred 'business hours' is set at naught, and the consequences are of a kind which it is a duty to expose. The evil effects of this pernicious habit are not confined to ruined health and shattered constitution; they may be traced in the general course of business, in the wild projects of gain fostered by an excited brain, the relaxation of prudence, and the weakening of moral resolution and self-command, of which we have had in recent years such painful evidence in the records of the Bankruptcy and Criminal Courts."

We give another extract from this remarkable article, which is entitled Counting-House Alcoholism:

"The amount of mischief which is produced among all ranks of mercantile men by the growing custom of drinking frequent glasses of wine, and especially sherry, not at meals and along with or just after food, but tossed off at odd moments, as a mere 'nip,' either out of a private bottle or at one of the public bars, is producing incalculable mischief. It would almost be better to take to brandy at once. Men would then know what they were about. The effects of the indulgence would be too flagrant to be disguised or long sustained, and the evil would assume a form in which it could neither be ignored nor tolerated. At present a disgusting and ruinous vice is widely practised under a kind of mask. The ravages it causes both to health and morality, the shattered constitutions and wrecked careers, are not traced to their true origin. Ask any doctor who has much to do with City men, and he will tell you of the terrible increase of paralysis among this class. A yearly list of the number of young men who either perish in this melancholy way or are reduced to permanent imbecility, would startle those who have never had their attention called to it. Even when the facts are known, the cause is misunderstood. 'Overwork' is the usual explanation; 'the strain of business,' 'anxieties of speculation.' No doubt all these things have to do with the mischief. The conditions under which mercantile work is now-a-days carried on are such as to tell severely on the nerves, but not the less is it true that they are only indirect, not direct causes of the wasting disease and high rate of mortality which are now becoming such marked features of City life. It is the free use of stimulants during working hours, enfeebling the mind and paralysing the frame which makes the work so fatally exhausting. Nor, as we have said, does the evil stop here. It is impossible that business can rest on a sound basis when it is carried on under the excitement of frequent drams. The tales of ruined character are more terrible even than those of ruined health."

—Bromide of potassium is recommended as a cure for drunkenness. Twelve 20-grain powders in as many doses, taken when the passion for drink comes on, suffice for a thorough cure, in less than a fortnight. The patient must have absolute quiet and repose.

—We learn with astonishment from the *Bengal Christian Herald* that the term *Native* is appropriate. *Asiatic* or *Bengali* is the proper word.

—*Friend of India*: "A lady, Miss Annie Macpherson, has taken up the duty of sending, or taking, a number of the little Arabs of London to Canada. She does all, the London papers say, in a spirit of faith, believing that the Divine guidance is with her, and that nothing will go wrong either with her or her charge. First she teaches the boys some of the first duties of farming, and then they are sent out. The experiment is hazardous, but it is most important, and it pro-

bably will succeed in far more cases than it will fail."

A Mr. Van Meter, in New York, has been for many years engaged in similar work, and very successfully. Miss Macpherson is doing an excellent work.

WEDNESDAY, MAY 17.

—The *Cidade de Belem*, from Goa to Lisbon, was totally wrecked on the bar of Goa river, over which the *Phlox* was trying to tow her, on the 10th instant. On the 6th a country brig was lost on the same bar.

—Correspondence of *Times of India*: "Not long ago, it was suspected that the crevices, formed by the heat of the climate in the fittings of Post-office carriages, were receptacles for letters, &c., which never reached their destination. The sorting pigeon holes were accordingly pulled out, and the result was that no less than 97 letters were found. In the window sash slips were found a considerable number more, I know not how many, and some of these had been opened. These facts are known to a few gentlemen in Bhosawl, where the search was made by the railway authorities."

—The *Times of India* hears that a Hindoo remarriage has taken place amongst the Shree Malce caste at Rajkote.

—*Star of India*: "The discussions about Ritualism, which have divided families and turned friends into enemies at home, threaten to produce similar effects amongst ourselves in India. The Calcutta papers have taken up the matter, and the *Friend of India* in a few remarks upon the subject observes, 'What a pity it is though that these ritual disputes should be transferred to India, where we would suppose that an earnest God-fearing man would have but one single hope and aim, and would cast off any number of cherished observances rather than throw a stumbling-block in the way of any one.' These remarks, and others of like nature from newspapers in different parts of India, prove incontestably that the members of the English Church in India have, the majority of them, no desire to further the progress of ritualistic observances in India. If the observance of times and seasons, and of much ceremony in the services of the Church be in accordance with the rubric of the Book of Common Prayer, it may be proper to carry out the intentions of the rubric literally and fully in England, but in India by so doing we are only bringing down Christianity to the level of the idolatrous religions which surround us here. We see plenty of genuflections, much bowing to north, south, east and west, long and loud mutterings of prayers, and the worshipping of the sea and the sun among the natives, and we have been in the habit of considering such acts as idolatrous and superstitious. But what we see done by the sea-shore twice a day, and under every green tree, our 'priests' many of them themselves do within the walls of our churches, and they consider these empty forms and ceremonies as of the utmost importance. Take for instance the case of Mr. Purchas at home of which we have already imitators out here. What can be more calculated to bring the profession of Christianity into contempt, deep and continuous, than the ridiculous attempts of that gentleman, backed by 5,000 of the clergy to insist as a matter of vital religion, upon the exact position he shall occupy when performing one of the services of the Church? No one who has ever read the four Gospels believes that Christianity depends for its success in producing an impression upon the heart, and regulating the conduct of its believers, upon any ceremony as such. The appeals it makes are not to the senses, and if we wish to make the natives of India believe our religion to be better than their own, we shall not be able to do so by practising forms and ceremonies, which differ only in name and in the place of performing them, from the idolatrous practices which are followed so pertinaciously by the natives of India. Even the Ritualists must admit that Christianity can make progress without all their ceremonies: they should therefore drop them, and it would be wise for them to do so at home, but they ought not to desire to put such a miserable stumbling-block before the people of India."

—A new body in connection with the Church of England, known as the Free Church of England, have laid the foundation stone of a place of worship in Stansfield-road, off Heyworth-street, Everton, to be called the Emanuel Evangelical Free Church. A church on the same principles has been formed at Oswaldtwistle, near Accrington.

—The *Indian Mirror* publishes the following singularly improbable story:—"A correspondent

informs us that a pious Roman Catholic priest at Agra, while reading the Bible with some degree of attention, overheard an irreverent conversation that was going on outside. He tried to divert his attention from that quarter, but did not succeed. Finding that he was sinning, he caught hold of a knife and literally cut off one of his ears. The pain consequent upon this was excessive and rendered him immediately insensible. On being asked the reason for this unusual and gross cruelty upon his person, he pointed out the passage in the Bible which ran thus:—"If thy right eye offend thee pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

We should be delighted to think that the Roman Catholic priests at Agra had taken to reading the Bible, though we should hope they would read it more intelligently than the one who figures in the above story. The oddest part if it is the idea that a man gets rid of the faculty of hearing by cutting off an ear. The *Mirror* should call its correspondent to account.

Bombay Gazette: "The cargo of the steamer *Breadalbane* has been landed at Jeddah in a damaged condition."

—At a meeting of about four hundred members of the Kapole caste held on Saturday at the residence of Mr. Gopaladas Madhowdass, it was resolved to excommunicate Mr. Madhowdass Raghonathdass and his wife Dhuncooverbaee, lately a widow.

THURSDAY, MAY 18.

—We begin to have the short passages from England, usual at this period. The *Conflict* has arrived in 78 days from London.

—*Star of India*:—"We understand that Mr. Anstey, who is engaged in the Wahabee case, is to receive Rs. 1,000 a day, and Mr. Pigott, who is also engaged, is to receive Rs. 500 a day."

—*Times*, Dublin, April 14: "The first meeting of the General Synod of the Disestablished Church of Ireland was held yesterday in the Metropolitan hall. There was a very full attendance of members representing every diocese in Ireland, and the assembly was one entitled to the highest respect not only on account of the social position of its members, but the intelligence and ability which they displayed, and the earnest yet tolerant spirit in which the discussions were conducted. There was perfect order combined with individual freedom in the expression of opinion, and on all sides a desire was shown to conciliate if they could not convince. The possession of such a Legislative Assembly, representing the whole Church and invested with ample powers never before enjoyed, has gone far to reconcile the clergy and laity, especially the latter, to the Act which severed the Irish Established Church from its connexion with the State. There is no likelihood that those powers will be allowed to rest in abeyance, while there is also little fear of their being abused. There are no doubt some men of extreme opinions in the Synod, who would effect sweeping changes in the ecclesiastical system and public services of the Church, but they are kept in check by a strong majority who are of moderate and reasonable views. Some modifications are inevitable, but they will be as few and as little revolutionary as possible. There is a very general and determined hostility to what are called Ritualistic doctrines and practices, but there is also an earnest desire to preserve harmony and peace."

FRIDAY, MAY 19.

—*Overland Mail*, April 28: The Budget, as introduced on April 20, has been abandoned, and a new Budget devised. The Government stands by its Estimates; withdraws the Match Tax, the new Legacy, Succession, and Probate Duties, and the mode of reckoning the Income Tax as a percentage. A new Budget was announced by Mr. Gladstone on April 27, consisting of 2d. addition to the Income Tax. This proposal, which is not received with much favour, will be discussed on May 1. In a House of 487 members, on April 24, a resolution disapproving the Budget was defeated by a majority of only twenty-seven. Thirty-three Liberals voted with the Opposition. This majority would not have existed but for promises of a modification given to supporters of the Government.—Many thousands of poor people engaged in the lucifer-match trade proceeded from the East of London to the Parliament Houses on Monday, April 24, with a petition against the proposed tax. The police were ordered to disperse the processionists, and, coming in collision with them on the

Thames Embankment, their boards and banners were broken and thrown into the river. The interference of the police has elicited much criticism.—Opposition to the Government Licensure Bill continues to increase; the publicans, however, are reminded that they are not entitled to the same privileges as other tradesmen.—Mr. Russell Gurney has introduced a Bill for the appointment of a public prosecutor, which has been approved by the House of Commons by 129 votes to 80. The Sunday Trading Bill has been rejected by 47 votes to 47.

The situation at Paris remains almost unchanged. The investment is now completely bombarded more severe. An assault on a scale by the Versailles troops is daily expected. Sir Henry Barkly, Her Majesty's High Commissioner at the South African diamond reports a good prospect of an adjustment of territorial differences. Diamonds of great value are still found.

Michael Campbell, the murderer of the way, at Stratford, Essex, was executed on the 17th. The total wreck of the Australian steamer *of the Thames*, on a sandbank, when near Cape of Good Hope, is reported. The ship and crew, numbering 315, were saved, but four hands were lost in trying to reach the wreck.

The levee of the Mississippi river, about forty-five miles above New Orleans, is 1,100 feet wide, and the loss is estimated at several millions of dollars. The city is falling, but the city is not endangered.

The Judicial Committee have been hearing of Mr. Purchas's case, and the petition with costs.

On the 24th the half-milliard franc was paid to the Germans, and St. Denis the Versailles troops.

Mr. Murphy, the anti-popey lecturer, set upon by the Roman Catholic missionaries, is in a very dangerous state.

At Versailles, rumours are current of changes—the removal of M. Jules Favre, Picard being freely spoken of. Photographs of the Orleans family are beginning to appear in shop windows. The Comte de Paris, d'Aumale, and the Prince de Joinville are row. Not one picture of Napoleon III. anywhere.—

Every one knows (says the *Times*) correctly that the Chamber is Monarchical. It is so now than when it first met at Bordeaux, the majority is divided. The Legitimists have now settled their differences; there is a stronger reason why the Monarchy is kept back just now. If the stirred in it, the Commune would triumph. Accordingly, though not at all well pleased with the declaration, the majority has allowed M. Thiers to pledge himself to the maintenance of the Republic. That it will be maintained should the present Assembly be made a constituent one, or should a new Assembly be elected composed of the same elements as the present, is what no one believes; and the moment the Commune has been disposed of, a vigorous effort will be made by the moderate Republicans to have the present Chamber dissolved, and the vote of the country taken on the form of Government to be permanently established in France.

Dr. Friedrich, who was excommunicated the day after Dr. Döllinger, has declared his intention of ignoring the excommunication altogether. Dr. Friedrich is a professor of theology in the university of Munich, and was theologian to Cardinal Hohenlohe at the Vatican Council. He has published, within the last three weeks, a volume of documents bearing on the Vatican Council, which has given great offence at Rome.

American papers mention the arrival at Halifax of the schooner *Hero*, Captain Kent, from Hongkong, from which vessel, George H. Osborne, the first mate, supposed to have been the Earl of Aberdeen, was washed overboard and drowned. The evidence of Captain Kent was to be taken at Halifax, and it was supposed would show Osborne and the Earl of Aberdeen to have been one and the same person.

The steamers *Great Northern* and *Africa*, with the sections of submarine cable to connect Shanghai and Wladivostok (Possiet Bay) will leave London about April 30. This section is intended to complete the lines of the Great Northern Company between London and Shanghai and Hongkong, which will probably be working in July, and with the completion of the China Submarine Cable from Singapore to Hongkong, expected next

month, will supply a double line of communication with the far East.

—There is to be a Census of British-born subjects in Bombay, June 15th.

Deaths last week, 326. By small-pox, 35. We have already had half a dozen inches of

learn from the *Pioneer* that a *suttee* took place days ago at Rasra, in the Gazeepore district. The spectators have been arrested.

The *Gazette*: "We understand that an Englishman well-to-do Battia, Mr. Mooljee Thakur, intends to marry a widow belonging to

WHITEFIELD.

and *Travels of George Whitefield, M.A.*

P. Gledstone. (Longmans & Co.)

Recently-written and genial biography of the extraordinary preacher that England has produced endeavours, and we think with success, to furnish the answer to a question which at first appears to be almost insuperable. To any one in the habit of rising from the perusal of the two volumes, sermons that Whitefield left behind him, possessing no other knowledge of their author, accounts which have been handed down to us, that attended his preaching could be otherwise than incredible. In speaking of his sermons, his latest and most successful biographer is constrained to confess that "their feeble thought and language." Yet nothing is better than the immense effects, unparalleled in the entire history of eloquence, which were produced by their delivery. The preaching of Whitefield—and his life was little else a succession of them—were often like triumphs, in which he was escorted by enthusiastic horsemen from place to place, awaited at every halt by crowds of listeners, who could never have enough of his unmeditated oratory. Audiences of ten, twenty, or thirty thousand, used to hang for hours at his lips; sometimes trooping together in whole country-side long before daylight; sometimes through pelting rain, or in the night, standing round him as if fascinated, and unable to tear themselves away; over these vast multitudes his power was supreme, and at his will he hushed them into awed silence, or melted them into passionate weeping, or drew from them cries and groans that almost drowned his voice.

Wherever he went it was the same. The rude Westshire colliers, among whom he first tried his preaching, were moved to tears by his words. The rabble of Moorfields, arrested in the midst of their coarse sports, were held subdued and charmed by the spell of his fervid oratory, then poured out their coppers for the support of his orphanage in such abundance that the collection was heavier than a single man could carry home. Among the sober Scotch the enthusiasm excited by his preaching was no less. On one occasion, to give a specimen, we are told that as the night darkened over his vast audience, a sword went through it like shot piercing a regiment of soldiers, casting many to the ground, and leaving fainting beneath the vehemence of his emotions. Crossing the Atlantic a dozen times, he preached throughout the length and breadth of the British settlements in North America, and almost everywhere with the same surprising results. There, too, his word smote like a hammer, and pierced like a sword; to fail of melting his congregation into tears was a rare occurrence, which, once happening in Philadelphia while he was preaching against the Deists (a dry subject!), was the talk of the town; and the common result was that numbers of his hearers were violently affected, and cried out in uncontrollable agony of spirit, or with visages pale as death fell fainting into the arms of their friends. The opposition that he occasionally met with only brought out more strikingly the power of his speech. Those who came with a set purpose to scoff and to hinder soon felt themselves overmastered by the irresistible spell of his voice, and either stayed to listen quietly or slunk away disappointed of their sport.

Nor were they only the ignorant and excitable that yielded to the extraordinary fascination of his oratory. No shrewd listener ever stood in front of him than the celebrated Benjamin Franklin; and how little even he was able to resist

the charm is shown by the amusing story which he tells of himself. Whitefield had consulted Franklin about the locality of his proposed orphan-house, but had refused to act on his advice; and the refusal had determined Franklin not to subscribe. "I happened soon after," says Franklin, "to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give him the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all." If any one could have resisted the spell, one would have thought it must have been Chesterfield; yet even of him it is related that, on one occasion when Whitefield was describing a blind man groping his way unawares towards a precipice, till he stumbled on the edge in the act of taking the last fatal step over, the peer could not help springing forward in an agony from his seat, exclaiming, "Good God! he is gone!"

These illustrations of the effects of Whitefield's preaching are but specimens of many that may be found in Mr. Gledstone's book; and being placed beyond doubt, amazing as they are, by evidence that cannot be disputed, they constrain us to ask, What was the secret of his extraordinary power? This is the question to which we referred at the beginning of this notice, with the remark that the book before us answers it with considerable success. The answer which it gives may be summed up, we think, in this brief form,—that Whitefield's strength lay in the concurrence of two elements of his nature: the lower, his magnificent dramatic faculty: the higher, his passionate love for every sinful soul that heard the Gospel from his lips. The delivery was superior to the matter of his discourses: the man's heart was above his formal creed. His intellect was far from commanding: much of his theology was narrow, some of it even revolting and monstrous. But the philanthropy that burned in his breast and the oratorical expression that was given to it by his whole demeanour and delivery were alike incomparable, and in their combination they were irresistible.

Garriek was acting while Whitefield was preaching; and it would have been a high tribute to the letter's dramatic faculty to have called him the Garriek of the pulpit. But the discrimination of the public paid him a still higher compliment, by styling Garriek the Whitefield of the stage. This faculty of the great preacher was aided by every natural gift that could lend it force. To a fine person, an expressive countenance, and a sweet, rich voice, of compass and flexibility enough to express every emotion, and of power to reach thirty thousand hearers at once in the open air, were added an emotional temperament, which would at one moment break out into passionate weeping, and at another flash into lofty indignation, or melt into contagious tenderness, and a felicity of gesture which seconded every phrase, and brought before his audience each scene that he described almost as vividly as if it had been present to their eyes. We have seen how the fastidious peer was startled out of his self-possession by the orator's pictorial power; and many will recollect the similar anecdote of a congregation of sailors listening open-mouthed to Whitefield's description of a ship dismantled in a squall, and thrown on her beam ends, still at his exclamation, "What next!" they rose to their feet as one man, shouting out in their excitement, "The long boat! take to the long boat!" No acting could beat this: but it was more than acting. It was reality. The man was transparently sincere and single-hearted. It was out of a soul at white heat of emotion that the dramatization proceeded; and the emotion that fired and fused it was the love of souls.

This, as Whitefield's story plainly shows was the other, the inner and higher, element of his power without which his dramatic faculty, with all its startling force, could never have produced a tenth part of the effects that followed his preaching. Probably no other preacher ever impressed a congregation with such an overpowering conviction of his disinterested love for them as Whitefield was accustomed to leave on the minds of his countless hearers. They knew that it was for no earthly gain or selfish end that he was wearing himself out by almost incredible labours among the ignorant and depraved. The parochial clergyman, in return for his tithes, was content to give

his parishioners a single discourse one day in the week, for the most part easier to sleep under than to listen to. But here was a man who, without pay, was spending his life between the saddle on which he hurried from one congregation to another, and the pulpit from which he addressed them, and was preaching in words of fire all over the kingdom, at the rate oftentimes of thirty sermons a week, and who called it being put on short allowance when, to save him from utter exhaustion he was limited to once a day and three times on Sunday. And when this man stood before them, pouring out his soul in the most impassioned entreaties and appeals, with floods of tears, to turn them from sin to righteousness, it was no wonder that a sympathetic thrill passed from heart to heart, and rugged natures were subdued, and long-sealed eyes learned to weep. The theology of his sermons might sometimes indeed be hard and repelling, but it was so steeped in love that it lost its meaning. For, as Mr. Gledstone well remarks, "Love is more than theology both with God and man, and that was never absent from any sermon of Whitefield's."

Had our space permitted we should have liked to quote some of the racy little things which we had marked in the volume, as illustrating the simplicity of Whitefield's character. One or two we must give. What would our fair readers say to a proposal of marriage containing this quaint avowal, "I bless God, if I know anything of my own heart, I am free from that foolish passion which the world calls love"? Yet such was Whitefield's way of wooing! No wonder that he was refused by one who had not got beyond "a seeking state." Afterwards a more advanced professor ventured to take him, but with only moderate success; for, as our author pertinently asks, who could be "the wife of a perpetual traveller, who preached and travelled all day, and wrote letters till after midnight"? The ending of one of Whitefield's few letters to his mother is almost as curious. "I send you," he writes from America, "a thousand salutations, and ten thousand hearty and most humble thanks for all the pains you underwent in conceiving, bringing forth, nursing and bringing up, honoured mother, your most unworthy though most dutiful son till death, G. W." One more letter only can we quote, but this time from a writer of a very different stamp, the haughty Duchess of Buckingham, who writes to Lady Huntingdon, complaining of Whitefield's preaching: "It is monstrous to be told that you have a heart as sinful as the common wretches who crawl on the earth. This is highly offensive and insulting; and I cannot but wonder that your Ladyship should relish any sentiments so much at variance with high rank and good breeding." Could any burlesque go beyond this?

With these remarks we leave the volume, feeling sure that few at the present day will be deterred from its perusal by the prejudice to which Cowper alludes, in the opening lines of his well-known vindication of Whitefield's memory:—

Leucocomus (beneath well-sounding Greek
I slur a name a poet must not speak).

—*Athenaeum*.

Miscellany.

—Rev. R. M. Moduk, pastor of the United Church at Ahmednuggur, writes as follows in the Report of the American Mission:

"From the statistics of the church it will appear that nine persons have been received on profession of their faith during the year. I would there had been many more, yet looking at the present position of the church as compared with former years, there is reason to rejoice over these few. Those who were received the past year came, knowing that not only could they expect no temporal advantage from this step, but that they would be called upon to give for the support of their pastor and religious privileges more than has been customary in former years, and thus the test of their sincerity was more severe.

"The number of those excommunicated is large, and of a still larger number the name is erased without excommunication. In regard to these last, we have a rule, adopted by our churches, that when a member changes his place of residence, he shall transfer his relation to the church near which he resides. But if he neglects to do this for a year, after being reminded of his duty, his name shall be erased as one who has no proper estimate of the value of church privileges. Many

of the members of this church have been living at a distance for several years, but the rule has not been heretofore strictly applied.

"The same remark will apply to those excommunicated. It is not that so many have apostatized in the past year, but the discipline of the church, which should have been exercised before, it has fallen to our lot to administer in several cases. 'They went out from us because they were not of us.' It is better that they should be removed, and the church become pure, than that this corrupt leaven should remain and others be destroyed. The heathen also will thus understand that evil doers are not tolerated in the Christian Church.

"Of those temporarily suspended from church privileges four have been restored, and one only remains suspended. Some also of those excommunicated have seemed humble, and are desirous of being restored. In this there is evidence that the prompt administration of discipline, on Scriptural principles, to those in the church who walk disorderly, is useful both to the church and to the offenders."

Rev. L. Bissell, Ahmednuggur, writes:—

"The Theological Class mentioned in last year's report assembled for their second term of study on the 1st of April, and remained here seven months. They went over critically the books of Joshua and Judges in the Old Testament, and the Epistle to the Hebrews in the new. Special attention was given to the geography of Palestine, including the division of the land among the twelve tribes. The study of the Epistle to the Hebrews was the more interesting, from the class having become familiar with the services of the Jewish sanctuary and Levitical priesthood in the lectures of the previous year. They also studied Church History in the period between the commencement of the Christian era and the Reformation. The preparation of short written discourses twice a month for criticism in the class was continued during the whole term. With Pastor Moduk they studied Doctrinal Theology, using as a text book the 'Theological Class Book,' an admirable compendium of Theology in Marathi, prepared by Pastor Moduk himself several years ago. At the end of October they passed a creditable examination in the studies of the term, and for the next five months were assigned to outstations in the different districts of the Mission, to preach the Gospel to the people.

"Reference has been made in past reports to the work of Bible-women. This is sometimes reported under the head of 'Zenana work,' but this term may mislead people as to the character of their labours. It is not in zenanas proper that the work is carried on. The Bible-women employed here take Marathi tracts or portions of Scripture, and go out to some part of the city or a near village, where they can collect a small company of women, and sit down to read and talk to them of Bible truth. There are six women employed in this way in and around Ahmednuggur. They go out two and two, several times a week, and are doing much to spread a knowledge of Christian truth among the people. The native Christian women, 40 or 50 in number, have a weekly meeting by themselves for prayer and religious instruction, and great interest is often added to these meetings by the accounts of their work given by the Bible-women.

Rev. H. J. Bruce:

"It has been another of the years of pruning and uprooting, of dismissal and excommunication. Twelve persons have been excommunicated, mostly for marrying children by Hindu rites, or engaging in other idolatrous ceremonies, while only six have been received on profession of faith. In view of this retrogression and of the great need of the outpouring of the Holy Spirit upon these churches, we are often inclined to cry, 'Why is his chariot so long in coming? Why tarry the wheels of his chariot?' But there is encouragement in the promises of inspiration, 'Though it tarry, wait for it; because it will surely come, it will not tarry.'

—For nine years the U. Methodist Free Churches have been labouring among the Gallas and Wanikas between Abyssinia and the coast. The Rev. T. Wakefield now reports the conversion and baptism of 21 Wanikas and Gallas. They are gathered into a church at Ribe.

TELEGRAPHIC NEWS.

London, May 11th: Dissensions have arisen between the Commune and the Central Committee, and a new Committee of Public Safety has been appointed.—The Commune have ordered the seizure of the goods and

furniture belonging to M. Thiers, and the demolition of his house.—A council of war will judge General Rossel, who was arrested, but escaped. Delescluze has been appointed to succeed him.—The Oldham operatives have resumed work.—General Grant has submitted to the American Senate the Treaty with England.

12th: The treaty concluded between France and Germany stipulates for the payment of half a milliard francs thirty days after the taking of Paris by the Versailles troops. Delay has been granted for the payment of the balance. The former Treaties of Commerce have been therein abrogated.—The bombardment of the ramparts of Paris continues vigorously.—Anteuil and Passay are suffering greatly.—In the House of Lords yesterday, Lord Salisbury presented the petition of merchants and others, from Calcutta and Madras, praying for the appointment of a Royal Commission of Inquiry into various grievances, the Chief of which are—the condition of Indian finance, and the annual emigration by Government to Simla, further alleging that there is no true representative of the people of India in the Supreme Council. Lord Salisbury, in presenting the petition, urged Finance on the serious attention of the House, advocating a permanent fiscal arrangement in order to prevent the discontent evoked by the annual Budgets and by new taxation. He said he disapproved of the appointment of Royal Commissioners, because Lord Mayo was fulfilling the high hopes entertained in regard to him.—The Duke of Argyll, in reply, expressed his satisfaction that Lord Salisbury disapproved a Royal Commission, because its appointment would be tantamount to a vote of censure (on the Indian Government). The Duke joined in the eulogy passed by Lord Salisbury on the great ability, energy, and success of Lord Mayo's administration, adding that the real secret of discontent in India was the Income Tax. He asserted that the present Government of India tature (query favored) the appointment of a permanent Royal Commission.—The first sitting of the Albert Arbitration Committee takes place on the 25th instant.—The Anglo-American Treaty provides for the appointment of five arbitrators for the settlement of the Alabama claims—viz, one by Queen Victoria, President Grant, the President of Brazil, the King of Italy, and the President of Switzerland. The arbitrators are to meet at Geneva. The Treaty is for ten years, subsequently terminable by a notice of two years on either side. Both parties undertake henceforth to prevent the recurrence of incidents like that of the Alabama.—Sir John Herschel is dead.

13th: In the House of Lords last night, Lord Reddale said that as the North and South had been reconciled, he doubted whether the United States could persevere in the Alabama claims.—Earl Granville said that the point had not been raised, but he promised to consider everything that could be urged against the claims.—The University Tests Bill has passed the Lords.—In the Commons, the Westmeath Coercion Bill was discussed.—Mr. Fowler moved for the appointment of a Committee to inquire into the case of the Nawab of Tonk. Northeste (Sir Stafford Northcote) being absent, and the hour being late, the House adjourned.—The Indian Finance Committee have examined Sir Frederick Halliday and Sir Thomas Pycroft. It is stated that the Committee is likely to last two years.—Sadick has commenced hostilities against Russia with 5,000 horsemen. It is asserted that he is aided by the Khan of Khiva.—M. Anber is dead.

Versailles, May 15th: The Government troops have to-day occupied Fort Vanves, which has been evacuated by the insurgents. Fifty guns and eight mortars were captured.

London, 16th: The Commune announces the discovery of a treasonable conspiracy, and a rising in Paris is apprehended. Three men of the National Guard have been shot for treason. Felix Pijet declares the fall of the Commune to be imminent. The Versailles Troops are exchanging shots with the Insurgents on the ramparts.—In the House of Commons last night Lord Enfield said that the Chinese Circular had not yet been received, but that previous instructions would have prepared the officials to act in any emergency, and that their judgment and discretion might safely be relied upon.

17th: The German troops are being concentrated in the direction of Paris. The Prince of Saxony has advanced from Compiegne to Morgency.—Advices from Versailles, dated yesterday, state that the insurgents have destroyed the Colonne Vendome.—The Commune have suppressed all journals, except those which are their partisans.—A proclamation has been issued by the Commune, calling on the large towns of France to assist Paris.—The trial of the women-personators has resulted in an acquittal.—The Russians are vigorously preparing for the Khiva campaign.—In the House of Commons yesterday a motion, brought forward by Mr. Fawcett, relative to Indian affairs, was postponed for a month. Sir Charles Wingfield will submit on the 13th of June his motion respecting the claim of the Nawab of Tonk.—The Commune declares that Fort Vanves had not been occupied by the Versailles troops.—The Correspondent of the Times writes from Versailles, that information received there shows that when the Go-

vernment troops pass the gates of Paris they will meet with a more obstinate resistance than ever.—Changhow has had an interview with M. Thiers.

PASSENGERS SAILED.

Per P. and O. S. *Sumatra*, 13th.
For Brindisi.—Honourable P. Lloyd; Mr. W. R. A. Balfour; Mr. F. R. S. Wyllie; Mr. R. J. Bruce; Moxon; Captain J. W. Taylor; Dr. Baillie; Mr. Captain Noverre; Captain Alexander Campbell.
For Southampton.—Mr. and the Honourable Mr. 2 children and European female servant; Dr. and 2 children and ayah; Mrs. Lyall, child and P. servant; Mrs. Laiblan; Miss Moyle; Mrs. H. John Daubeny, child and European female servant; son, child and European servant; Mrs. Leigh; Mrs. Bushby, child and ayah; Brigadier General; Mrs. Westlake; Dr. Morse; Colonel H. C. J. Mr. Andrew McMurtrie; Surgeon and Mrs. R. Mr. J. B. Evers; Surgeon Thomas Tee; Mr. James Hulton; Mrs. Baillie, child and ayah; Lord; Mr. J. Fox; Mr. Gordon; Mr. J. A. B. Surgeon Baby; Mr. A. A. Shroove; Mrs. Dowler.
For Suez.—Mr. Fleming; Mr. A. C. Lyall; Mr. H. E. Bright; Honourable S. Mansfield; Mr. Edmund Jones; Mr. J. D. Maxwell.

PASSENGERS ARRIVED.

Per P. and O. S. *Baroda*, 13th.
From Southampton.—Mr. Willis; Mr. Dadabhai From Gibraltar.—Mr. Donier; Mr. Gomes.
From Brindisi.—Captain Sim; Captain Crave; Batty; Mr. Sim; Mr. Anton; General Hough; Mr. Nicholls; Captain Evans; Mr. Ashburner; and
From Aden.—Captain Hancock and native m Westbrooke, and infant.
Per Str. *Neera*, 15th.
From Liverpool.—Capt. Jervis; Capt. W. Mr. and Mrs. Gregson; Miss Ashton; Miss Edvey.
Per P. and O. S. *Sarah*, 15th.
For Southampton.—Mr. J. M. Maclean; Mrs. W. W. Sandin; Major Saaler; Mr. Coghan; Mr. G. B. Hewett; Colonel and Mrs. Dennison; Mr. Sautrix; Mr. Sowden; Mr. and Mrs. Horsfield; Mr. Joseph Brown and 2 ays.
From Brindisi.—Mr. H. Leonard; Mr. Saone; Col Sir Charles Sargent; Captain Mackenzie; Colonel Shewell; Mr. and Mrs. Geddes; General Haines; Mr. Cox; and Colonel Robinson.
From Alexandria.—Mr. and Mrs. Seymour Fitz European female servant.

DOMESTIC OCCURRENCES.

MARRIAGE.

WAKEMAN—MOORE—May 17th, at Christ Church, by the Rev. F. L. Sharpin, Mr. Arthur Henry Wake and Miss Mary Margaret Moore.

DEATHS.

WATSON—May 12th, at his residence, Lebergham Villa, Road, South Hampstead, London, John Watson, Esq., Bombay, aged 55.
PRYCE—May 13th, at his residence, Marins Lines, Cap Everard C. Pryce, Master Attendant and Cofessor Port, fifth son of the late Captain Hy. Pryce, R.N.
GALLOWAY—May 18th, at Secunderabad, Deccan, Aymer, the beloved eldest child of Captain and Mrs. J. Galloway, 4th M. L. C., aged 3 years.
MACKENZIE—May 16th, at Matheran, Mary, the wife of Denison Mackenzie, F.R.C.S., Surgeon H. M.'s Indian aged 24 years.
PLATTS—May 18th, at Maragon, the infant daughter of and Mrs. H. T. Platts, aged 17 days.

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